

## Communication and dialogue of generations

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### Abstract

**Problem and aim.** The article is devoted to the problems of intergenerational relationships, which today has turned into a confrontation that has created a torn communicative space, divided into generations. This circumstance is due to the fact that there was too sharp a gap in the continuity of generations, caused by the transition of society from one state to another: from Soviet reality to market relations.

The aim of this work is to monitor the study of various aspects of interactive communication between generations in modern conditions.

**Methodology.** The methodological basis of the study was: a sociological survey, generalization, comparative analysis. The empirical base is the results of our own sociological research conducted among students of the Federal State Budgetary Educational Institution of Higher Education Belgorod State Agricultural University named after V. Gorin. To process the answers of the respondents, methods of mathematical statistics were used - cluster and correlation types of analysis.

**Results.** The authors reveal the essence of different types of generations; a monitoring analysis of intergenerational interactions in modern conditions was

carried out; the conditions and factors for optimizing communicative relations between generations are determined.

**Conclusion.** The study made it possible to obtain a comprehensive understanding of the various aspects of communication between generations from the perspective of modern student youth and outline practical recommendations for optimizing the overall system of intergenerational relationships.

**Keywords:** generation, dialogue, communication, dialogue of generations, generational change, intergenerational relations, conflict.

## I. INTRODUCTION

In the Explanatory Dictionary of S.I. Ozhegov, the term "generation" is interpreted in several semantic meanings:

a) relatives of the same degree of relationship with respect to a common ancestor;

b) people living at the same time of similar age;

c) a group of people who are close in age, united by a common activity [1].

We will try to combine these interpretations. A generation is always people close in age group, united by similar experience, formed under the influence of a certain historical period of time, which has its own specific characteristics, including the attitude to work. The specifics of the formation of a particular generation are influenced by the level of socio-economic development of society, historical events, the level of education, etc.

According to modern scientists, generational change today occurs every 20 - 30 years. Let's try to characterize those generations that live in Russia today. We understand that representatives of generations who are born on the border of the transition from one generation to another may carry mixed species characteristics.

The first generation: the "**generation of war**" - these are the Russians of the period of birth 1930 - 1950, their childhood and youth fell on the difficult pre-war, war and post-war years. They did not receive the necessary amount of affection and love in childhood and adolescence, so they themselves are restrained and can even be aggressive in communication if they encounter a different point of view.

In everyday life, they are economical and prefer to make stocks "for the future." This generation values modesty and strict observance of moral standards. The latter leads them today to the unconditional demand for respect for their age. After all, there is a rule: elders must be respected. Representatives of this generation built a new world, they are team-oriented and, as a rule, prefer to work in one place without changing the team. They value stability and do not seek to experiment.

The second generation: "**the generation of the "golden age" of socialism**" is the Russians of the period of birth from the beginning of the fifties to 1985. Previously, the childhood of these people was spent in kindergartens, or under the supervision of grandmothers, or neighbors. Parents worked hard and did not have the opportunity to devote much time to the younger generation, which left an imprint on the psyche of this generation in the form of unconscious childhood psychological trauma. They are often unsure of themselves, but try not to show it, hiding their

feelings behind loud slogans. They tend to control everything and require the younger generation to strictly follow their instructions.

This generation combines rationalism and romanticism. The latter was undoubtedly influenced by space exploration in our country. In general, they are optimistic, active and creative people. They strive for financial stability and see this as a measure of success. As a consequence of this, their desire to receive themselves and give their children a higher education, which, in their opinion, is the key to a successful life, appears. This generation is not prone to rash spending, but saves money for “significant”, large purchases.

Their focus on the future is especially pronounced in their attitude towards children. They agree to endure some difficulties and believe that their children will live happily and prosperously. There is a principle: “children are our future”, which often leads to the idea of self-sacrifice. We can observe in this generation a pronounced type of "detocentric" family relations and a conscious desire to limit the number of children in the family (1-2 children), since in large families it was difficult to provide a high standard of living for the entire younger generation.

The third generation: the “**generation of the transitional period**” is the Russians of the period of birth 1985-2000. Born in a period of great change, the restructuring of social relations, they perceived them as something due, and not as a crisis of the former social relations in the country. Therefore, they are ready for any changes and want to live as they want, without recognizing any authorities. Education is not important to them, they need a diploma to get a job. Good work is highly valued by them. They consider good work that not only brings income, but gives recognition in society.

Representatives of this generation are not afraid to change not only the place of work, but also the direction of their activities. They do not want to tolerate any violence against themselves and prefer to base their actions on personal feelings and sensations. This generation is often focused on achieving personal rather than team success. They consider the ability to take risks, the presence of luck and the ability to take advantage of circumstances as the main way to achieve success.

This generation is an active user and consumer of all kinds of goods, is not afraid to live "in debt", for the sake of comfort in today's life. They love to shop online. Yes, and communication on the Internet has become familiar and comfortable for them. The idea of self-sacrifice and all-suffering for the sake of the future of their children is not universal for them, as can be observed in the previous generation. However, they cannot be reproached for being "bad" parents. They give their children more independence and the right to choose.

Fourth Generation: The “**new generation**” are people who were born in the 21st century and whose development is taking place before our very eyes. Social upheavals bypassed them, they do not need to prove something to anyone or seek someone's favor. One can note the presence of hidden rationality in their behavior and the desire for success, which seems to us to be an obvious influence of Western culture, and only time will tell whether this “new generation” of irrational thinking, so characteristic of Russians, will not discard. They are dreamy, freedom-loving, but slightly infantile. Their focus on material well-being is reduced to love for comfort

and gives way to spiritual values, among which understanding in relationships comes first. However, if they do not reach mutual understanding in real life, then they are looking for it in virtual life. Yes, and the attitude to material values can be called into question, since the main part of the representatives of this generation does not yet lead an independent economy, but depends on their parents.

The "new generation" quickly masters any gadgets and easily understands them. Here they are head and shoulders above their parents, not to mention grandparents. They do not need to keep large amounts of information in memory, they can always get it on the Internet. The Internet has become an integral part of their lives.

It is more difficult for this generation to communicate "live", they prefer correspondence in social networks, which is why they are poorly versed in people. How many times have we had to witness a situation where representatives of the "new generation" of Russians, being close by, do not even make attempts to "make" acquaintance with each other, but devote all their attention to a mobile phone. They value live communication, but, as a rule, they are not its initiators. If the older generations find the right intonation, pick up the key to communication, then in the person of this generation they will find their true friends and helpers. This communication will benefit not only young people, but representatives of the older generation. Grandparents lack communication. It is no coincidence that today such a phenomenon as "grandfather gardens" has arisen, created to unite people of retirement age and the younger generation.

If he agrees with the thesis that the formation of generations manifests a set of social factors that are inimitable and unique, then it follows that the problem of dialogue between generations is inevitable. Remember the heroes of the novel by I.S. Turgenev "Fathers and Sons", or an episode from "War and Peace" by L.N. Tolstoy, which describes the dispute between Nikolai Bolkonsky and Andrei Bolkonsky and other literary classics. However, the fact that this problem did not arise today does not remove its relevance, but today it has acquired a slightly different shade and turned into a confrontation. Too sharply there was a gap in the continuity of generations, caused by the transition of society from one state to another: from Soviet reality to market relations. The generation of "fathers" was formed under the dominance of public (socialist) property, and this influenced their thinking and worldview. The generation of "children" is carried away by new trends and does not want to live by the old principles. It feels the need to keep up with the times and is ready to take on the fight against what seems outdated to them.

In almost every modern Russian family, where three generations are represented: teenagers, parents and parents of parents, the older generations are faced with rejection of their way of thinking, values by young people. For the new generation, the main authority is their peers, their rules of behavior and communication. Today we are witnessing a torn communicative space, divided into generations. It is necessary to return the principles of continuity and trust of generations. The generations of "fathers" have an important task to show the new generation that their cultural potential, despite the fact that it seems obsolete to the

"children", carries great opportunities for the evolution of culture and the spiritual development of all generations.

The aim of this work is to monitor the study of various aspects of interactive communication between generations in modern conditions.

## II. REFERENCES REVIEW

The modern literature contains a considerable amount of research on the problem of intergenerational communication. In these works, questions of the structure, means and specifics of communication in different generations and at different stages of communicative development are considered. [2 - 8].

In the works of A.V. Artyukh, I.A. Belozerova, Gordienko I.V., Davityan, E.V., Krikun V.G., Krikun, N.N., Nikulina N.N. there is a search for a common strategy for communicative interaction in the course of the adaptation of a former student to the forms of activity of a higher school, an important factor of which is communication and dialogue of generations [9 - 14].

However, in modern literature, issues related to the problems of communicative interaction of the student environment with other types of generations remain insufficiently studied, the sides and mechanisms of this interaction are poorly disclosed.

## III. MATERIALS AND METHODS

The methodological basis of the monitoring study was: sociological survey, comparative analysis, generalization.

In this work, we used our own questionnaire questions asked to students of the Federal State Budgetary Educational Institution of Higher Education Belgorod State Agricultural University named after V. Gorin. To process the answers, methods of mathematical statistics were used - cluster and correlation types of analysis.

## III. РЕЗУЛЬТАТЫ

Our sociological survey of students of the Belgorod State Agricultural University showed that 86% of respondents consider the problem of the relationship between "fathers" and "children" to be relevant. In the public consciousness of one generation, a positive perception of another generation is not formed. Relationships with other generations are seen as problematic. The main reason for the difficulty of the dialogue between generations is a misunderstanding.

The idea that the experience of the older generation is not needed today by young people, and an attempt to impose it comes down to moralizing and the "educational process" quite often sounds from the lips of the "children" generation. 42% of our respondents see this as the reason for the conflict of generations. The younger generation welcomes this type of relationship between generations, which is based on a friendly and constructive dialogue, and not on the dictates of the older generation. It would be wrong to simplify the problem and reduce it to the fact that "fathers" are supporters of conservative ideas, and "children" are adherents of

innovation, “fathers” do not want to say goodbye to their achievements, and “children” have nothing to say goodbye to, so they are often for change.

According to the Russian scientist V.T. Lisovsky, the solution to the problem of the dialogue of generations lies in the education of the younger generation [5, p.12]. We would like to add that education is a communicative process, and it should be addressed to both the younger and older generations. More precisely, when it comes to the older generation, we need to talk about the process of self-education. The older generation should not pressure, limit freedom, get carried away with moralizing. It is necessary to remember how the stages of growing up went, overcoming the difficulties of the “fathers” themselves and “allowing” the younger generation to learn from their own mistakes and develop their own immunity to problems. The lack of desire for a compromise, when everyone insists on his own, only aggravates the conflict situation more. How can one not recall the folk wisdom that the wisest is to blame for the conflict. It is not only about family contradictions, but also about the social situation as a whole.

The problem of fathers and children is difficult to consider only within the framework of one family, here the struggle expands and moves to a more complex level, relating to the life of the whole people. Intergenerational conflict is affected by foreign influence. Moreover, if it is important for the older generation to preserve the traditions of their own people, then the younger generation strives to keep up with the global level of development.

We would like, without belittling the value of the upbringing process, to pay attention to the difference in the level of education. Most of the representatives of the “generation of war”, due to specific historical events, postponed their education and could only dream of it. Their dream is passed on to the next generation and leads to the fact that representatives of the "generation of the "golden age" of socialism" highly valued higher education, sought to get it themselves and "give" it to their children.

Most of the representatives of the “transitional generation”, when market relations were formed, had only secondary specialized education [6, pp.240-241]. They found their calling in the development of small and medium-sized businesses, which do not require high theoretical knowledge, but need practical knowledge and ingenuity. The generation of the "transitional period" has ceased to consider higher education as a value.

The young generation of the 21st century has gone further and not only higher education, but any education is no longer considered as a value. The conflict of the two previous generations has affected the fate of modern youth: there is a desire to get a diploma, but there is no desire to get an education, there is a desire to get information, but there is no desire to gain knowledge. Maybe that's why we are seeing a boom in student activity in institutions of secondary special education (it's easier to get a diploma here).

Obtaining knowledge is always creativity, and information is formalized knowledge, prepared for machine use, i.e. only a form of knowledge preservation. Today in our country there is a decrease in the educational, scientific and innovative potential among the younger generation. On this occasion, Russian philosophers have

long expressed fears. The task of modern university education is to return the younger generation to creativity. In recent years, one can notice a state trend towards the formation of creative potential in the younger generation.

Modern society is characterized by a developed socio-cultural dynamics, which leads to a more frequent change of generations and a break in the connection between them. The level of mutual understanding of the generation of "fathers" and "children" has decreased as never before, which gives rise to the need to find a new algorithm for a constructive dialogue between generations. The connection between generations is the basis of our society and forms the mentality of the Russian ethnic group. A unique originality of the national image is being formed and an original history of the people is being formed. All the innovations of our youth are based on the experience of past generations and carry the cultural traditions of the past.

Intergenerational bonding is the foundation of our society. An important role in strengthening ties between generations is played by the interaction between young people and older people. Children should know what the older generation can do, how to use their experience. If the connection between generations is destroyed, then people can lose moral and cultural values. In this regard, the event held by the Budgetary Institution of the Omsk Region "Integrated Center for Social Services for the Population "Lyubava" is very indicative. On the basis of this institution, joint creative classes are held that unite older generations and youth. One of these activities was related to the manufacture of handicrafts from puff pastry. During this event, not only the creative potential and self-realization of older people increased, but also a sense of respect for the older generation was formed, the development of cultural continuity.

The enormous influence of the impact of intergenerational relations within the family remains undeniable. Our respondents (84%), answering the question about their attitude to religion, noted that this is how they treat religion in their families. The same trend can be seen when choosing a future profession: 64% of respondents, thinking about entering a university, turned to their parents for advice. As we can see, life experience plays an important role in relations between generations.

According to I. Kohn, no matter what innovations new generations offer, they always rely on certain cultural traditions, and therefore on the experience of previous generations [4, p. 81]. For the existence of any culture, interaction and development are necessary. The dialogue of cultures can exist in the form of a dialogue of generations and implies the presence of continuity between generations. It is possible to single out such forms of continuity as historical memory, the reproduction of values and traditions, and the preservation of cultural heritage. If the dialogue is broken, there is an isolation of culture, that is, the opposition of the culture of one generation to another. The isolation of culture is expressed in the prohibitions of any changes in it. Culture is conserved, it ceases to develop and dies.

The problems of upbringing and relationships in the family are also touched upon in religious literature, where the emphasis is placed on the fact that in modern realities, parents do everything to give the child the best education, while developing only individual abilities, and spiritual education goes by the wayside. The main duty

of parents in Orthodoxy is for the child to become a real Christian, to honor the saints and the Almighty, everything that surrounds him.

As indicated in Christian literature, the task of the older generation cannot be more important than raising a child "in the teaching and admonition of the God" (Eph. 6:4).

There are many examples in the Bible when children are punished for disrespecting family members, and especially parents. It is known that the Lord told Samuel that he would personally punish the priest Elijah, who observes how unworthy and unfriendly behavior of his children, sons, and at the same time does not punish them (1 Sam. 3, 13). Enduring all this, Elijah punished not only himself, but also his children.

Preserving traditions and customs, religious norms are not welcomed when the laity do not care about family members and, especially, about close relatives. This is considered a distraction from faith, and is a great sin. According to tradition, the apostle Paul pointed out that it is the parents who are responsible for the spiritual and material care of their children.

It is not for nothing that future priests are required to first of all have good and friendly management of their own homes. The first thing a priest should do is to bring up his children "in obedience with all honesty" (1 Tim. 2:4). A spiritual mentor can be the one who himself brought up his worthy child "not reproached for debauchery or disobedience" (Tim. 1, 6).

It is a great sin to beat children, as well as adults, because they have natural defects: blindness, deafness, dumbness, disability, absence of a body part, sick people, etc.

The use of corporal punishment is strictly limited. Such punishment is allowed only for very serious offenses, when all other measures of influence have been exhausted and have not brought the expected results. If a forced measure was applied, then the child himself must realize his violation and remember the deplorable result for a long time. At the same time, it is important that the educator understand that the parent or educator himself is reluctant to apply punishment, and this is a forced measure for them to show parental love. The purpose of punishing an unbalanced person is revenge, and the purpose of punishing a Christian parent is to correct the ward. It is specifically stipulated that when applying punishment, ridicule and insult of the punished by third parties should not be allowed, as this will greatly harm the goals of punishment. When punishing a child, parents are not allowed to immediately caress him and say that they regret having subjected him to punishment. It is recommended to cheer up the child only when he himself repented and sincerely wants to correct the situation.

Domestic philosophers have repeatedly said that only the comprehension of the value foundations of national culture creates the possibility of further development of the country. Without the communication of generations, without preserving the value-semantic core of our culture, it is not possible to search for one's own path of development. In the 21st century, it is more important than ever to comprehend the basic values of Russian culture and pass on the social archetype to the younger generation.



The value structure or system of values can be represented as a pyramid, at the base of which are secondary, tertiary values, and the highest are concentrated at the top. The highest values are those values for which a person sacrifices values of a lower order. In Russian culture, in its system of values, the spiritual and moral principle dominates.

A comparative analysis of the representatives of the "military generation" and the "generation of the "golden age" of socialism" leads to the conclusion that we do not observe the problem of breaking the values of the first order, we can only talk about certain development trends. The source of intergenerational differences is the values of the second and third order. Both generations are within the same normative system of values called "Soviet people". There is more consolidation than conflict between generations. For the most part, representatives of these generations during the period of perestroika with great difficulty managed to move to new guidelines and survive everything that was associated with criticism of the country's historical heritage.

The "generation of the transitional period" enters into a confrontation with representatives of previous generations, because it acts as a carrier of social nihilism and calls into question the old values. The transition to market relations has formed in this generation a new system of self-assessment, the surrounding world and a new system of thinking. The tradition of confrontation with previous generations was also adopted by representatives of the "new generation". However, the basis for the break in intergenerational interaction in this case is the technologization and digitalization of society.

There is a leveling of the previous behavioral attitudes between groups of different generations on the basis of the unity of needs, life attitudes and the exchange of experience. A high degree of innovative transformations in all spheres of public life makes older generations match their "young" children and grandchildren and reduce misunderstanding between them. Modern "young" parents and "young" grandmothers, wanting to match the modern "digital" generation, try to get closer to the standards of this generation and radically change their lifestyle, mastering everything new. If the "new generation" is a translator of innovative ideas, this does not mean that the connection between generations has been broken forever. There is a change in the direction of information exchange, the flow of information directed from the generation of "children" to the generation of "fathers" is increasing. The acceleration of technical and social development provides an opportunity for children to teach their parents something.

When the generation of "fathers" refers to the experience of the younger generation in using gadgets, maintaining a sports lifestyle, they, in turn, respectfully absorb the experience of the elders. A constructive, bilateral dialogue between generations, the rejection of the dictates of older generations will ensure the continuity of generations and the comfort of public life.

Representatives of different generations need to understand that they are one whole, representatives of one people and are necessary for each other. The older generation shares their experience and knowledge, while the younger generation teaches the elders modern technologies and makes their life more comfortable. Let us

recall the words of Antoine de Saint-Exupery: "We are responsible for those whom we have taught." These words can also be applied in a situation of dialogue between generations. The situation in the family, communication with the younger generation depends on the behavior and wisdom of the older generation. You need to understand that at all times the younger generation builds its own way of life and the older generations need to be indulgent and allow them to gain their experience, otherwise, what will they be able to pass on to their descendants!

A certain number of years pass, "children" become "fathers", they gain experience, the ability to analyze their actions, and the younger generation begins to understand the value of the advice of the elders. The dialogue of generations in the context of the dialogue of cultures contributes to the strengthening of traditional values, removes the conflict between "fathers" and "children".

The dialogue of generations is necessary. By this phenomenon, we understand the form of relations between generations, based on a complementary understanding of the cultural worlds of each generation. We can agree with the opinion of V.S. Aderikhin that the development of the dialogue of generations can be based on the following approaches: the theory of solidarity, the theory of creativity, the theory of communicative-dialogue relations and the theory of institutional complementarity [2].

The theory of a solidarity approach can expand the horizons of the search for types of interaction between different generations. Communicative and behavioral solidarity is well represented in the youth subculture and does not cause rejection among the new generation. At the same time, the idea of solidarity is embedded in traditional Russian culture and is accepted by all previous generations. It is necessary to find an ideological basis that will create the necessary platform for the harmony of generations. The role of a common idea for uniting generations can be fulfilled by the idea of reviving and preserving Russian culture.

Piques interest point of view of Yu.G. Volkov about the possibility of cooperation between generations on the basis of the creative development of society, which coincides with the theory of creativity. The use of the creative potential of young people, in the presence of a dialogue of generations, is undoubtedly a huge potential for the development of our country [3, p.8]. It must be remembered that the creativity of the development of society is possible only if any group monopolism is abandoned, including the imposition of the values of the basic culture and the achievement of agreement on fundamental goals. One can agree with the point of view of Yu.G. Volkov, that a creative breakthrough of Russian society should begin with the rejection of the false idea that our country is historically lagging behind Europe (for the most part suggested to us) [3, p.8].

The approach laid down in the theory of communicative-dialogue relations is of interest because it makes it possible to take into account all the dialogue situations, even with a minus sign, that may arise between the youth subculture and the basic traditional culture. Analysis of all dialogue relations is the first step towards solving the problem of dialogue between generations. The theory of communicative-dialogue relations assumes the formation of a gradual transition from a culture of control and imposition to a culture of mutual understanding and cooperation between generations.

The use of the theory of institutional complementarity makes it possible to substantiate the possibility of interaction and coexistence between the institute of youth subculture and the institute of basic cultures of previous generations. If we can answer positively the question: "Does the basic culture allow the coexistence of complementary institutions in modern society?", then there will be a formation of cultural equilibrium.

According to research by V.T. Lisovsky 80% of people believe that this topic should be considered. The cause of the conflict is also described: "The essence of the problem is a sharp break in the continuity of generations caused by the transition from the Soviet period to the modern one" [5].

Our study showed that 51% of respondents see friends in the face of parents, 33% - a parent who always condemns a person - 12%, found it difficult to answer - 4%.

60% of the respondents named parents as the standard of moral behavior and culture, 16% are teachers, 14% are heroes of films and books, 10% found it difficult to answer. 34% of respondents indicated that they experience feelings of humiliation and insult from their parents.

We also considered the causes of conflicts between parents and children. As the root cause (24% of respondents) indicated excessive guardianship and prohibitions, 15% point to inconsistency of actions on the part of parents, 32% see a divergence of views on issues of education between family members, 17% believe that increased demands are placed on children, often accompanied by threats, ridicule and condemnation, 12% - frequent conflicts between family members.

We asked students to write an essay on the topic "The problem of relationships between parents and children." This is how student Sophia describes her vision of the relationship between parents and children "Practically in many families of the world, to one degree or another, there is a problem of relationships between "fathers" and "children", but in different periods of human development it manifested itself with varying degrees of severity".

Young people explain their "rebellious" behavior by a rapid desire for growing up, for independence, independence, as well as the habit of conflict.

In our opinion, in the emergence of contradictions between the older and younger generations, there is one or another responsibility of the first and second. On the part of the older generation, modern realities in which the personality develops should be taken into account, and the emotional coloring of the conversation is also of no small importance, while unjustified and insurmountable obstacles to the development of the child should not be created. In turn, the child must realize that the primary goal of parents is to take care of his well-being.

Incompetence of parents in education, unwillingness to master modern gadgets, according to respondents, is also a popular cause of conflicts in relationships with parents. We believe that the reasons for the emergence of conflicts are the constant employment of the older generation for the sake of ensuring material well-being in the family and the lack of time for spending time together.

Today's youth, with its innovative approach to life, is largely characterized by the choice of new forms of family relations and, above all, partnerships. Thus, in the

study (among university students), 21% of respondents indicated that they have their own family; upon subsequent clarification, it turned out that only 4.3% were in an officially registered marriage; and 15.7% of respondents were in a “civil marriage”; moreover, only those who were legally married had children (3% of the total number of respondents).

It should be taken into account that even in prosperous families, conflict situations also arise, which the parties do not bring to an acute critical phase.

Another reason for intergenerational problematic relationships is the immoral lifestyle of young people.

According to respondents, the eternal struggle of generations is inexhaustible. However, each of the parties must take all measures to smooth relations - listen to the opinion of the interlocutor, be able to put oneself in the place of another person, understand and respect the interests of the child. For a deeper study, we included questions in the survey to find out whether the relationship between students and their parents is friendly. The majority (75% of respondents) are brought up in two-parent families, 52% assess their relationship with their parents as warm and friendly, 37% indicate full mutual understanding. 42% prefer to resolve emerging issues based on the life experience of the older generation. Most parents (78%) trust their children to make their own decisions.

According to statistics, every second student lives with their parents, every tenth student lives with a loved one, with friends - 2%, every fifth - alone.

In connection with the relevance of the research topic, we decided to consider the question of what are the pros and cons of friendship between generations. Among the positive aspects, one can single out, firstly, warm and trusting relations, characterized by carelessness and disinterestedness, secondly, there is a clear boundary between the older and younger generations, thirdly, trust, and fourthly, confidence in support. We consider negative circumstances, firstly, the lack of independence in actions, and secondly, there is a risk of not being heard. It is no secret that in relation to the older generation of youth, one can talk about the moral and spiritual qualities of youth.

## V. CONCLUSION

Concluding this study, we can conclude that the problem of intergenerational relationships did not arise today, but is repeated in various historical intervals of Russia's development. If earlier a certain amount of time passed and the innovative attitudes towards life among the younger generation were transformed into conservatism of thinking, and they began to appreciate the advice and experience of the older generation, then the end of the 20th and the beginning of the 21st centuries gave rise to a confrontation between generations. The conflict of generations has become more acute than ever, and its resolution requires the efforts of the whole society. One thing pleases, the conflict between the generations of Russians has not affected the basic spiritual values of Russia. The spiritual basic values of Russian culture include such values as love of freedom, spirituality, love, kindness, catholicity, justice, sacrifice. It can be said that the values of a higher order among different generations of Russians are modified, keeping their spiritual basis

unchanged, and the contradictions of generations are associated with the modification of socio-economic entities.

It is necessary to return the principles of continuity and trust of generations. The generations of "fathers" have an important task to show the new generation that their cultural potential, despite the fact that it seems obsolete to the "children", carries great opportunities for the evolution of culture and the spiritual development of all generations. The generation of "children" should listen to the wisdom of the everyday experience of the older generation.

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